eternity, such as they are, unmade, but that some tilings were made and generated or produced ; so it is not possible that all things should be made neither, but there must of necessity be something self-existent from eternity, and unmade; because if there had been once nothing, there could never have been any thing. The reason of which is so evident and irresistible, that even the Atheists confess themselves conquered by it, and readily acknowledge it for an indubitable truth, that there must be something *dylwnrov,* something which was never made or produced—and which therefore is the cause of those other things that are made, something avVo^vcc and *waOvTroaraTov,* that was self-originated and self-existing, and which is

as well ayctiAeflpov and *aqSagrovj* as ayew^ov, in€0¥-

ruptibleand undestroyable, asingenerable; whose existence therefore must needs be necessary* be^ cause if it were supposed to have happened by chance to exist from eternity, then it might as well happen again to cease to be. Wherefore aU the question now is, what is this *dyiwvyrm** and Xi0pov$ ctt*T0$v€c and Wdwoawsw, this and incorruptible, self-originated and thing, which is the cause of all other things that are made.

iv. Now there are two grand opinions opposite to one another concerning it; for, first, some contend, that.the only self-existent, umaade* aid incorruptible thing, and first principle of »^li things, is senseless matter; that>&/ • perfectly dead and stupid, or afc ifatt.<% all animalish and conscious life. But because this is really the lowest and most imperfect of all beings, others,an the contrary judge it reasonable,